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THE OLD CATHOLIC CHURCH AND THE THEOSOPHICAL SOCIETY

Sermon at Old Catholic Church of St. Alban and the Angels, Krotona, Los Angeles, California, on July 21, 1918, by Very Rev. Robert Walton, LL. B., Vicar-General.

THIS morning we may endeavor to clear up some misconceptions concerning the relations between this Church and the Theosophical Society, misconceptions in the minds both of Theosophists and non-Theosophists. That some misconceptions should be found here and there is not strange.

The movement in this country at present known as the Old Catholic Church is not old. Bishop Wedgwood arrived less than a year ago and for a few weeks stayed at Krotona. Later he visited some twenty lodges, in his capacity as a well-known theosophical lecturer and former General Secretary of the T. S. in England and Wales. He celebrated mass in some half a dozen places only, and hence a very small fraction of the T. S. membership had an opportunity to form even a hasty opinion concerning this Church which now has enlisted all the energies

of Mr. Leadbeater, and has received the unqualified endorsement of Mrs. Besant. A few brief references to the purpose of the O. C. Church were made in THE MESSENGER, and there have been a number of impressive articles in the Adyar THEOSOPHIST, which unfortunately but a small number of American Theosophists have read. Bishop Wedgwood had hoped to return to this country ere this and give a number of other lodges an opportunity to become acquainted with the O. C. Church. There is no bishop in this country, hence no normal growth of the Church is possible, until the arrival of a bishop. Regular services are held only at Chicago, Seattle and Krotona, thus the prevailing ignorance is quite natural. Furthermore there has been an active campaign against the Church carried on by two classes of people.

First, by a very few T. S. members who

seem to be possessed of more prejudice and zeal, than of wisdom and desire for truth. They display a fervor of opposition without grounds. They cultivate blindly that prejudice which draws films of mist between the soul and truth. They see their own fears dancing in the dusk of prejudgment and intolerance.

Second, by people calling themselves Theosophists, but quite out of the American Section and interested in rival organizations or publications which they seek to build up at the expense of the American Section. The shallow investigation and animus of these people seem clearly revealed to one who has carefully read their remarks, and if the American Section were all acquainted with the facts these "theosophical patriots" with individual axes of their own to grind would mislead no one, with their appeals to prejudice and their assumption of false premises. The chief of these false premises (but by no means the only false one) is that the Old Catholic Church has some connection with the Roman Catholic Church.

Yet, in spite of lack of correct information, if the members had read Resolution No. 4 passed by the Theosophical Society's Convention in 1917, and had had an opportunity to read the statements made by responsible officers in the English and Australian sectional magazines they would see that there are no grounds for alarm. Also any one familiar with the history of the Theosophical Society and the nature of its platform and work should realize at once that this great interest which some of the leaders and members of the Theosophical Society have taken in the Old Catholic Church is quite a normal and natural development. It is to be remembered that in its first era the Theosophical Society did a great work in the purification and revivification of Buddhism, a religion the mobility and simplicity of which are not even yet understood in the Western world. Mme. Blavatsky, Colonel Olcott and Mr. Leadbeater formally united with the Buddhist Church, taking Pansil. Their work for many years succeeded in bringing out the underlying unity between the teachings

of the Founder of Buddhism and the teachings of the Christ, whom we love and serve.

In its second era the Theosophical Society did a like service of tremendous world importance in the purification and reviviscence of Hinduism. Mrs. Besant formally united with the Hindu religion and is a member of it today.

More recently some help has been given by the Theosophical Society to Zoroastrianism, the religion of the Parsees and Persians, of which some of Mrs. Besant's trusted lieutenants are adherents.

There comes now into the Plan of Those guiding the great Theosophical movement along its beneficent course throughout the world, a new motif. The time has arrived when help is to be given in its turn to the great Christian religion. One of the instruments we believe chosen by the Powers above is the Old Catholic Church. For years preparation for this move has been made. I refer to such things as the publication through many editions of *ESOTERIC CHRISTIANITY*, by Mrs. Besant, of *THE CHRISTIAN CREED*, by Mr. Leadbeater, and the great unifying effect of Theosophy during its forty-three years in the Western world.

Conditions are now ripe for the launching of a vital movement for the up-building of a great new Christian church with the purity and the esotericism of the early Christians. The world is in the melting pot, we are at the end of an era, at the end of an epoch; it is indeed the end of an age. We are in a minor day of judgment. This is much more than the close of an arbitrary division of time. It is the beginning of a period of spiritual expansion, of greater domination of life by the soul. The materialism of past centuries has built stifling encrustations around the religions of mankind.

And wide-spread throughout the world is the growing expectation of the coming of a Spiritual Teacher, perhaps of the return of the Christ Himself. To this end the loving work of the Order of the Star in the East has probably contributed more than it is possible to prove. All this is logical preparation for the growth of

our Church. It was but in 1909 that Mrs. Besant, on her last trip through this country, proclaimed the Coming, the return of the Christ. Many of us remember the jeers, incredulity and ridicule with which the announcement was met. And it is instructive to note in passing that these jeers, this incredulity and ridicule came from many of the same people who are now frantically busying themselves in attacking the Old Catholic Church, as self-appointed Saviors of the Theosophical Society.

But the "Star in the East" went serenely on its way, spreading the message of love and devotion, and these vociferators (so much wiser in their own conceit than Mrs. Besant and Mr. Leadbeater) tired of hearing their own voices, dropped that issue in favor of some newer weapon. And today we find spreading wide throughout the world public hope and even expectation of the return of the Christ. Ministers of varied denominations preach it frequently from their pulpits.

And so, partially as a result of these and other things, and partially as a result of the war, the world seems open for the coming of a church with the power of uniting the thousands of divergent elements of the modern world. What must that Church have? I answer, primarily, two things, and these two things I am about to mention, so far as I know, no other existing church in the entire world has fully combined:

First—The Sacraments, in their Purity. Clearly the administration of the Sacraments must be preserved. The knowledge of this marvelous means of spiritual communion must be spread. In it lies the daily proof possible to every human heart of the very existence of the Living Christ Himself. The evolution of the Cosmos is sacramental. The sacraments are rooted as deeply as science itself in our evolutionary scheme.

Second—Absolute liberty of thought and freedom of expression. There must be preserved from the fruits of the protestant and rationalist movements complete liberty of thought, freedom of expression, and the recognition of the right of man to study the secrets of nature. Too

much blood has been shed to gain these rights for them to be abandoned now.

Where then shall this new purified vehicle be found? It is found, my brothers, in this movement at present known as the Old Catholic Church.

The Old Catholic Church throughout the world always has stood squarely for freedom. Let me make clear, once for all, that it has no connection with the Roman Catholic Church, or the Greek Catholic Church, with the Church of England, the American Episcopal Church, or any other Church, or organization whatsoever. This is the only church that some of us have ever felt free to enter, because it is free. Those of us who are working in this movement are doing so to help, are doing it as a form of service.

We did not enter it because the movement was to give so much to us, but that we felt it was to be a great world movement, a way of helping many thousands, perhaps millions of people who will not be drawn and cannot be so well helped in any other way. There are millions of people interested in the Sacraments and millions more that will be when they get them in union with intellectual, political and spiritual freedom.

Few, if any of you, will have had an opportunity to read the words spoken by Bishop Leadbeater in Australia a few weeks ago to the Australasian Theosophical Convention. I now quote from him at length:

Said Bishop Leadbeater:

You may, I think, take it from me, as the official head of the Church in Australasia, that I regard a church as existing to help its people and solely for that purpose. It is not my business to criticise other branches of the Christian Church. I would say very strongly this, that I think any church or any religion anywhere, of any sect or in any country, which takes up politics and endeavors to gain political influence is stepping quite outside its province and is furthermore entering upon a line of action which must be prejudicial to its spiritual power. I say that absolutely. I hold that the Christian Church of Christ in all its branches exists for the helping of all Christian people. We who are ordained ministers of the Church stand here ready to give such help as the Church can give to anyone who wants it. We do not ask that he should subscribe to, or should believe anything. If he thinks the Christian Sacraments

will be of use to him, it is our business to dispense these things. The partaking of the sacrament is open to any person who wishes to come and partake. We ask no questions: we distribute that which Christ gives us to distribute, to all. Your first principle is that of universal brotherhood. It seems to me that we ought to have a common ground there, because that which we (in the Church) are specially trying to emphasize is the Fatherhood of God, which involves the brotherhood of man."

As the temporary head of the Old Catholic Church in America I endorse these views. So no charge of the lack of political and spiritual freedom can be made.

This Church has no connection with the Theosophical Society. It asks nothing from the Theosophical Society but what the Society has given, is giving, or will give to Buddhism, Hinduism, or to other Christian sects. This Church is designed, we believe, for a wide public. It offers a chance to spread the teachings of universal brotherhood. It offers its spiritual aid to theosophists and to non-theosophists alike. Those of us who have been ordained herein (most of us without any previous inclination to a priestly calling) have all found it to be the most blessed privilege of our lives to minister at its altars. It is not possible to put into words what it has meant to me.

As far as I know all sensitive people that have contacted it feel its uplifting influence. I am indebted to Theosophy for having introduced me to the Church of the Living Christ. And many other Theosophists have found it the only Church they ever felt free to join.

In conclusion one ventures to suggest that it will help the Theosophical Society in its effort to give truth to the Western world to have some of its members known as Christians, especially as members of a church whose cornerstone is individual freedom of thought and interpretation. Surely no really competent student of the Theosophical movement would deny that Theosophy has been hampered in England and America by its supposed antagonism to Christianity, although this supposed antagonism probably has helped the Theosophical Society in India and Ceylon.

Now comes the Christians' turn. The Old Catholic Church, or whatever name it adopts for itself, will probably prepare the way for the spread of the Theosophical Society's objects as nothing else has ever done. Hence there should exist no antagonism, no quarrelling, no misunderstanding. Probably, we have reason to believe, it will soon outgrow all sheltering arms. It will teach the purest form of Christianity. To the extent that Theosophy is like the purest form of Christianity it will teach Theosophy. To the extent that they differ (if they do differ) it will not teach Theosophy. Both organizations will always, I trust, emphasize the Fatherhood of God, and the brotherhood of man.

May their respective members always exemplify in their lives this brotherhood and a sweet reasonableness.

And now upon us we ask the blessing of the One Universal God whom all may love and reverence.

"What matters it if you and I look like failures; what matters it if our petty plans crumble to pieces in our hands; what matters it if our schemes of a moment are found to be useless and thrown aside?

"The life we have thrown into them, the devotion with which we planned them, the strength with which we strove to carry them out, the sacrifice with which we offered them to the success of the mighty whole, that enrolled us as sacrificial workers with Diety, and no glory is greater than the glory of personal failure which ensures the universal success."

ANNIE BESANT
The Theosophist, March, 1909.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from August issue)

Among the papers of Francis Bacon was found after his supposed or feigned death in 1626, the following prayer or psalm, referred to by Addison as resembling the devotion of an angel rather than a man:

Most Gracious Lord God, my merciful Father from my youth up, my Creator, my Redeemer. My Comforter Thou, O Lord, soundest and searchest the depths and secrets of all hearts. Thou know'st the upright of heart; Thou judgest the hypocrite; Thou ponderest man's thoughts and doings as in a balance; Thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from Thee. Remember, O Lord, how Thy servant hath walked before Thee; remember what I have first sought and what hath been principle in my intentions. I have loved Thy assemblies; I have mourned for the divisions of Thy Church. I have delighted in the brightness of Thy sanctuary. This vine* which Thy right hand hath planted in this nation, I have prayed ever unto Thee that it might have the first and the latter rain, and that it might stretch its branches to the sea and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of heart. I have, though in a despised weed† and in many other writings, procured the good of all men. If any have been my enemies, I have thought not of them, neither hath the sun set on my displeasure; but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but Thy Scriptures much more. I have sought Thee in the courts, fields and gardens, but I have found Thee in Thy Temples. Thousands have been my sins and ten thousand my transgressions, but Thy sanctifications have remained with me, and my heart, through Thy grace, hath been an unquenched coal upon Thine altar. O Lord, my strength, I have since my youth met with Thee in all my ways, by Thy fatherly compassions, by Thy comfortable chastisements, and by Thy most visible providence. As Thy favors have increased upon me, so have Thy

corrections, so that Thou hast ever been near me O lord; and ever, as my worldly blessings were exalted, so secret darts from Thee have pierced me; and, when I have ascended before men, I have descended in humiliation before Thee. And now, when I thought most of peace and honour, Thy hand is heavy upon me, and hath humbled me according to Thy former loving kindness, keeping me still in Thy fatherly school, not as a bastard but as a child. Just are Thy judgments upon me for my sins, which are more in number than the sand of the sea, but have no proportion to Thy mercies. Besides my innumerable sins, I confess before Thee that I am a debtor to Thee for Thy graces which I have neither put into a napkin, nor put, as I ought, to exchangers where it might have most profit, but misspent it in things for which I was least fit, so that I may truly say my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Savior's sake, and receive me into Thy bosom or guide me in Thy ways.

If this beautiful and wonderful composition had been the only evidence available as to the character of the writer, it would have sufficed to convince any judge of human nature that he was absolutely incapable of taking bribes; but it is only one of the endless proofs for students of his life and writings. Not only was he a thoroughly good and upright man; he was much more than that for his whole life was devoted to the service of God and man, as might have been expected of one who had entered in at the "straight gate" and was treading the ancient narrow way that leads to perfection. It is probable that King James was afraid of some transactions of his own being brought to light if his minister were vindicated, and that he besought St. Alban not to defend himself, pointing out the imminent danger to himself, and promising

*Meaning himself as an Initiate—a branch of the Great White Lodge, the real Hierarchy of the world.

†Compare in Sonnet 76, "Why write I all one, ever the same, and keep invention in a noted weed, that every word doth almost tell my name, shewing their birth and where they did proceed." "Weed" a dregs, as in "Widows weeds."

to immediately reverse any sentence which might be passed, if only St. Alban would allow judgment to go by default. At any rate some such theory is the only possible explanation of a passage in the story deciphered by Ward Owen, where he (St. Alban) says, speaking of the King, "for whose sake I bore the detested blot of murderous subornation," meaning that the evidence of bribery had been suborned. The "Shakespeare" Sonnets numbered 34, 58, 88, 90 and 125 are evidently addressed to the King, and 121, though not addressed to anyone, refers to the "detested blot." Like all the other Sonnets these are, perhaps purposely, obscure, in spite of the fact that they were written in a white heat of feeling. In them he pours out his heart, though not "for daws to peck at." So obscure are they, even when the clue is given and the real subject-matter known, that it may be well to try to interpret a little. Thus in 34:

'Tis not enough that through the cloud thou break,

To dry the rain on my storm-beaten face.
For no man well of such a salve can speak,
That heals the wounds and cures not the disgrace;

Nor can thy shame give physic to my grief.
Though thou repent, yet I have still the loss;
The offender's sorrow lends but weak relief
To him that bears the strong offence's cross.

Here he says in very figurative and poetic language "'Tis not enough that you tell me in private how utterly innocent you know me to be, and how you love me and deplore the blot on my fair fame; for of 'such a salve' I cannot speak, while, to save yourself, you break your pledged word, and decline to declare my innocence and annul the sentence."

Sonnet 58—obscure enough in itself and rendered more obscure by being placed after the other—must really have been written first, while he was asking in vain to see the King, and before the latter had given even the miserable "salve" of a secret sympathy.

Sonnet 88—also addressed to the King—says that the writer is suffering for concealed faults of the King's:

When thou shalt be disposed to set me right,
And place my merit in the eyes of scorn,
Upon thy side against myself I'll fight,
And prove thee virtuous though thou art forsworn.

With mine own weakness being best acquainted,

Upon thy part I can set down a story
Of faults concealed wherein I am attainted,
That thou in losing me shalt win much glory.

In Sonnet 90 (evidently written under the first sting of disgrace) he begs the King to desert him now, if ever, and not to wait until the worst is over:

If thou wilt leave me, do not leave me last,
When other petty griefs have done their spite,

But in the onset come. So shall I taste
At first the very worst of Fortune's might;
And other strains of woe, which now seem woe
Compared with loss of thee will not seem so.

Sonnet 121 refers to his disgrace, and to the wretched plotters who had engineered it. It opens ironically:

'Tis better to be vile than vile esteemed,
When not to be, receives reproach of being.

Or on my frailties why are frailer spies,
Which in their will count bad what I think good?

No. I am that I am, and they that level
At my abuses reckon up their own.
I may be straight though they themselves be level;

By their rank thoughts my deeds must not
be shown.

Sonnet 125 is addressed to the King. An extract will suffice for the present purpose:

Have I not seen dwellers on form and favour
Lost all, and more, by paying too much rent,
For compound sweet forgoing simple savour,
Pitiful thrivers in their gazing spent?

No, let me be obsequious in thy heart,
And take thou my oblation, poor but free,
Which is not mixed with seconds, knows no art,

But mutual render, only me for thee.

Hence, thou suborned informer! A true soul,
When most impeached, stands least in thy control.

Here the word "obsequious" is used in the sense the very opposite of its ordinary use. In the ordinary sense it would apply to the "dwellers on form and

favor"; but the writer applies it to himself in a sense in accordance with its derivation from the Latin *sequi*, to follow. He means "let me follow the wishes of thy heart, by mutual render, that is, by giving my own reputation for thine. To save thee, I will not defend myself, even against this cruel and false charge. Hence thou suborned informer. Do thy worst. No accident can do harm to virtue, but rather help to make it manifest."

No wonder these sonnets have been a sealed book to the critics, who took them for the utterances of William Shaksper of Stratford, "the holder of horses' heads." When we know them for St. Alban's the difficulty vanishes. The evidence of the Sonnets, when they are really understood, in the light of his own cipher story, and of Theosophy, is by itself amply sufficient to rebut the Stratford myth. It is necessary for the understanding of many of the Sonnets, to call in the aid of Theosophy; for they are addressed to his "Master." For the benefit of the non-Theosophic reader, it should be explained that all the Masters we know anything of in Theosophy are living in physical bodies, though in seclusion. It would be vain to look for "Mr. W. H." among public characters known to history.

Some of the Sonnets are addressed as has been shown, to King James I; others are clearly a lover's verses and were addressed to Queen Marguerite of Valois, with whom, as the cipher tells us, he fell in love at the age of 16, and with whom, though separated from her, he remained in love till he was 40. Others again seem to be addressed to the mysterious "Mr. W. H."—stated in the dedication to be the "only begetter of these ensuing Sonnets." That description would apply admirably to St. Alban's spiritual teacher, the Master whose inspiration had helped him to write them. If St. Alban was treading the "narrow way" that leads to perfection, he must have been following a Master, because it cannot be trodden without one. Any

earnest theosophic student who will carefully read the first 17, will see that they could hardly have been addressed to any but a Master, who must have been young at the time, in the body he was "wearing," as the writer entreats him to marry and leave a "tender heir might bear his memory" (Sonnet 1). Only to such a man and more than man, could the luxuriant beauty of these verses be fitly addressed.

It is sometimes not easy to guess to whom a particular Sonnet is addressed, but the following list is offered as a mere rough attempt to discriminate: Nos. 25, 26, 35, 48, 49, 52, 53, 55, 57, 59, 60, 61, 65, 70, 71, 75, 76, 77, 100, 103, 105, 107, 110, 113, 115, 116, 118, 119, 124, 127, 128, 137, 140, 147, may be to Marguerite. Nos. 19, 29, 37, 38, 62, 67, 68, 78, 112, to the Master. Time will show how far the list is right and also to whom the numbers not included apply. Then will all be fully understood, and their great beauty appreciated as it deserves.

It is interesting to notice how aptly the well known No. 116 applies to the case of the youthful Francis of 16, in love with a woman nine years older than himself:

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove;

O, no. It is an ever fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height
be taken.

Love's not time's fool, though rosy lips and
cheeks

Within his bending sickle's compass come.
Love alters not with his brief hours and weeks,
Love bears it out even to the edge of doom.
If this be error and upon me proved,
I never writ nor no man ever loved.

How naturally the young poet pours out his heart against the staid objections raised by his seniors on the ground of disparity of age. And now we have the clue, many other allusions appropriate to the true "Shakespeare" may be found in these mysterious Sonnets.

THE DISTRIBUTION OF WEALTH

By A. P. WARRINGTON

THE THEOSOPHIST for June contains an exceedingly interesting article on the *Distribution of Wealth*, being a study of Sociology by Sri Prakasa, B. A., LL. B., Cantab, Barrister at Law.

Points which follow are made by him and have an important bearing upon the problem of reconstruction which is becoming daily more important as the distant end of the war approaches. The writer says that none of the Utopian schemes can succeed in practical life. And yet the glaring inequalities of life should be abolished. It seems to him that the present war is the last war of nation upon nation and that the next wars will be of class upon class. If this be possible it is a matter of the greatest importance that the problems of economics should be stably settled. Equal distribution of wealth would mean equal distribution of land. That this would not work would be proved by the fact that some would improve their land and others would show themselves indolent. Moreover, if all had lands, all would be expected to develop lands. But what of art and literature? The manual laborer cannot possibly derive the joys that mind and spirit can give.

Those who contend for equal distribution of wealth and labor claim that all should get equal payment for what they do, upon the ground that all men, no matter what their occupation, require about the same for food, clothing and shelter. But whereas the laborer may be able to produce the fruits of his labor day by day, and prove his title to his daily pay, the artist or the poet would be unable to yield the same results of daily labor in an evidential way to justify the receipt by him of his daily wage. And yet his work performed through the weeks and months of the year might soon be of incalculable benefit to the people at large.

Why after all, all this madness for

wealth? Only because the human heart hungers for power. Now power may be found in many forms; the West seems to have discovered it chiefly in wealth, but in the East it is different. There power resides most strongly in poverty; in the case of the Brahmana, for instance. Monarchs at whose name the nations have trembled have regarded themselves as highly blessed to have sat in the dust at the feet of the lowly ascetic.

Why should there be then so much difference between the man of wealth and the man whose labor is performed under conditions of fearful bodily exertion and danger? If factories, railways, and palaces are to be built, and gold and silver extracted from the deepest mines, laborers are necessary. But the problem remains unsolved. If we were willing to give up this modern civilization with its splendors of life and would return to the older method of life, much peace and happiness and human quality would result. Then men would till their own soil, make their own clothes and obtain in ease and comfort the necessities of food and raiment. The rest of their time they would spend in education if there be anything worth while left to learn. Such is the position of such men as Mr. Ghandi of India and Mr. Philip Oyler in England.

But those who have neither the desire to obliterate the wonders of Science or the wish that the poor should suffer as they do, have other proposals to put forward. Mr. Prakasa classes himself with this group of idealists. His and their viewpoint is, as expressed in his own words:

Let every department of work in life be regarded as a joint family concern, in which all workers contribute what they can, and all work for the common good. All concerns require three things: capital, brains and labor. Let the rich put in his capital; the intelligent his brains; the workman, his physical strength. Nowadays the brainworkers—managers, inspectors etc. and the laborers are

only servants of the capitalist employer. They do not care for profit or loss. They get their wages: profit or loss is the master's lookout. The master himself does very little work; the servants have to work very hard. That means great strain on the bodies of the manual workers. They hate the work that they do. It is only the salary that binds them to it. This is not right and proper from the standpoint of the general good. If all workers were to regard themselves as equal partners in a joint family, if they regarded the work as their own, there would certainly be much better work done, and in a very much better spirit. The capitalist has money; he gives his money; the manager and other such officials have brains: they give their brains; the laborer has strength: he gives his strength; and all work together, the profits being shared equitably by all concerned.

This scheme of co-operative partnership between the capitalist, the executive and the laborer, the writer believes, would solve the difficult problems of life. And yet added to this some valuable lessons must be learned from ancient Indian polity, wherein there was a real democracy and not one where the classes were divided by wealth; there superciliousness on the part of the wealthy was absent.

The wealthy man always held his wealth in trust, so to say, for the public. His houses all could enter; his gardens all could see; the poorest sat on the same floor and on the same level with himself. His personal life was simple and his benefactions large and universal. All that disarmed opposition. When you keep the poor man standing and shut your door in his face you sow the seeds of social unrest. Common human charity—a sympathetic attitude of mind—will obviate much jealousy and much bitterness in life. On the banks of the river the Maharaja and the peasant bathe together; on pilgrimages they trudge together—why should they hate each other? It is the mentality of the modern man that is at fault; and a little knowledge of psychology is more helpful than a load of learned lumber in every other branch of human knowledge."

The author then expounds the higher principles involved in a true system of caste, not the multiplication of sub-castes as degenerated by time, but the fundamental four castes as existing in primal purity. He claims that the good things of the earth are honor, power and wealth, using honor in the sense of reverence; that the highest classes of modern society

desire all of these, but that in the caste system they were distributed.

Caste gives to the Brahmana (*i. e.*, the learned, teachers and clergy) much honor but no money. The king leaves his throne of state to receive him, even if he be in rags. The human nature in the Brahmana is soothed by the honor shown to him by the monarch, and he loves his tattered garments, and is proud to remain poor, but learned, dispensing his knowledge to his pupils for the barest sustenance in return. The Kshatriyas (*i. e.*, the rulers, governors, executive officers) get power. Power is sweet. It is sufficient compensation to them for lack of both honor and wealth. The Vaishyas (*i. e.*, the traders, merchants, bankers, *etc.*) get wealth—they are bound to support the Brahmana and honor him; they are also bound to pay tribute to the Kshatriya and be under his sway. The Vaishya enjoys wealth, but not much honor or much power. The Shudras (*i. e.*, the servants, laborers, factory-hands, *etc.*), offer service to all; they are supported; they are loved; they have no reason to feel jealous of the other castes, for the most honored Brahmana is as poor as, or even poorer than, themselves; the Kshatriya protects them at the risk of his life; and the Vaishya, though wealthy, does not blatantly show off his wealth, but has to use the greater portion of it for others and for the public good; he himself scrupulously lives the simplest of material lives.

The author here gives recognition to THE SCIENCE OF SOCIAL ORGANIZATION; or THE LAWS OF MANU IN THE LIGHT OF THEOSOPHY by Bhagavan Das.

The author closes his interesting paper by calling attention to the fact that the world feels jealous, not of him who has wealth, but of him who shows it off too much. He also shows how in the ancient Indian system the man of wealth was considered to have too great a selfish interest to make his advice of use to his sovereign; whereas the learned poor were the best to choose for disinterested advice. In modern times the greater a man's material stake, the greater is his share in administration, a condition fraught with the very gravest dangers, as modern history has shown. Let me here add a case showing the attitude of wealth. According to INDIA, a newspaper published in London, some retired Anglo-Indians with the help of British merchants interested in British-India trade have recently organized themselves into an Association with the

express purpose of opposing the Home Rule for India movement. They are a formidable body of persons if their importance is to be judged by their title. They claim to be "disinterested protectors" of the Indian masses. That their interest in India is mainly one of commercialism has recently been made clear by the publication of a circular letter which the Council of the Association has addressed to the commercial houses of Great Britain doing big business with India, in which it appeals for membership and funds to maintain a public propaganda in Parliament, in all its departments, against any change of the *status quo* of the relationship of Great Britain to India, in order that the great commercial interests involved may not be disturbed. The circular adds:

The time has come when the merchants and traders of India will have to take a more active part in Indian politics if the great industrial fabric created within the Empire of India by British enterprise is to be efficiently maintained.

I agree with the writer that the caste system as originally designed is a most scientific arrangement of human enterprise in all of its temperamental departments. I believe there is no greater aid known to evolutionary processes if righteously wrought out. But the difficulty has been that from time to time the emphasis of the forces of life has been placed upon some one caste, to the detriment of others; they failed properly to co-operate. The great war of the Mahabharata was for the purpose of lightening the emphasis that had been placed

upon the Kshattriya Caste. In the middle ages of Europe the dominating caste was the Church, and the onslaughts of Science for the past century were for the purpose of lightening this misplaced emphasis and destroying its evil. Just now the emphasis seems to be on the commercial caste, the world over, and the military caste of Germany is to the minds of many but an agent of that universal commercial caste which is uppermost in the world today, and especially powerful in Germany. So that we now find all of the reverence of Honor, the Power and the Wealth, concentrated in the hands of this universal Vaishya caste.

I deem that the world war is partly for the purpose of restoring the balance of power among the four castes on a more equal and stable basis, and therefore next to winning the war there is no problem before the minds of the publicists of the hour greater than that of sociological re-adjustment. The hour of reconstruction that lies close before us demands real ideals of scientific evolution as applied to humanity on the basis of Universal Brotherhood. Theosophists have the true principles, let them evolve practical plans; let them discuss these principles far and wide and suggest their plans. Greater minds will come along and utilize the principles in even better plans than Theosophists perhaps can evolve. It is principles and ideals that rule the world, and it is for us to keep these constantly before the minds of those who are to make over a torn and bitter world, remembering that the religio-economic problem is the basis of them all.

MR. ROGERS' AUSTRALIAN LETTER

Sydney Australia, July 5, 1918.

One of the most interesting of the Theosophical activities here is the fine school founded here a few months ago. Australian Theosophists impress one as people who act rather than people who talk. In the last four or five years I have heard a deal of talk about Theosophical schools, but at last I have actually seen one. When

inquiring about the activities here a lodge officer modestly referred to the boarding-and-day school, which they "hoped would in time become a very useful center." I went out to see it, expecting to find a cottage with a dozen children and a teacher, perhaps. To my astonishment I found a lovely wooded tract of six acres,

on a range of beautiful hills in the suburbs, commanding the finest and completest view of the city I have yet seen. Well back from the highway is the substantial central building, which has been remodeled and extended and has a great dormitory on the second floor which, with sliding windows across each end, is the equivalent of a huge sleeping porch. About this main building classrooms and other structures are in the process of construction, and are nearing completion. At present the value of the place is about forty thousand dollars and it is the property of the Theosophical Educational Trust. The outstanding feature of these Australian Theosophical enterprises is their solidity, permanency and business-like management. There is nothing hodge-podge on either the material or educational side. The matron, the governess, the principles, are all people who have duly qualified for such work. Not only are the principles professional teachers but they have had long experience in boarding school management. Of course they are Theosophists. Nearly half a hundred pupils are in attendance and only about half of them are from Theosophical families. And all this has happened since last Easter! It was my intention to give you the whole story but as I have not yet had time to get the details it must wait awhile.

Meantime something of the people and their life will interest students of human nature; and after all humanity is the greatest lesson of life. That may be one reason why Mr. Leadbeater so often reminds us that everybody who can travel should do so. It not only gives one new viewpoints, but it destroys the mental ruts that life in one environment only creates, and it shakes one out of life-long habits which, with painful surprise, one suddenly discovers were quite unnecessary.

The first distinctive characteristic that impresses itself on the American here is the Australian's indifference to personal comfort, and you realize fully for the first time the significance of Mrs. Besant's reference to the "luxury loving bodies" of some highly developed countries. The

remark of a friend, who returned to America after a year in Australia, that "compared to it America was Heaven," greatly puzzled me; but a few days here cleared up the mystery. Although the winter climate is very fine an American very nearly freezes to death until he gets adjusted! The houses are well built and splendidly ventilated, every room having two or more ventilators built into the walls. They are simply grated openings into air shafts and cannot be closed. There is almost no provision for heating, and a large boarding house will have no fire of any kind (outside its kitchen) except a small gas log in the drawing-room. No heat in either the bedrooms or bathrooms! There is no running water in the rooms and no way to get hot water but by carrying a pitcher to a bathroom and lighting the instantaneous gas heater. In some houses one sees small oil or electric heaters but the general rule seems to be to ignore little bodily discomforts and rise above any necessity for them. It's unquestionably better than the overheated and badly ventilated flats of American cities. That is but one of many things about which Australians are indifferent to the comforts and conveniences that are so common in the United States, but it illustrates the point.

Living expenses in Australia are much greater than in America. If ever you come here make a liberal calculation of what you think it will cost. Then add at least 70 per cent and you will not be far from right. A tiny furnished flat of two rooms, bath and kitchenette, rents for \$85.00 per month. A pair of socks that would be 35 cents there costs 60 cents here. Gasoline is 75 cents a gallon. Wages are high and mechanics less skillful. A very few things are cheaper than in America. Bread is 4 cents and 8 cents for the popular sizes, potatoes 2 cents per pound and sugar 7 cents. There are no food restrictions nor regulations whatever because there are no ships to export what is grown here.

The transportation system is a bit primitive. Two-wheeled carts drawn by a horse move probably nine-tenths of all commodities—lumber, coal, provisions,

milk, furniture, everything. The largest department stores use them. Aside from automobiles and an occasional motor truck, a four-wheeled vehicle is rarely seen. But the cart has a great advantage on narrow streets. When loaded with coal or gravel three horses are used, and one hitched tandem, making something of a procession. Vehicles and tram cars turn to the left instead of to the right, which is rather confusing to one of lifelong contrary habit and makes crowded cross streets a happy place for would-be suicides! Automobiles are always whirling around the corners where one least expects them. But that arrangement fits in well with the sun's trick of shining in at the north windows and being found at noon where, in the States, you would at night see the polar star. Street cars are always loaded from the side instead of the end and you pay according to distance traveled. Every passenger gets a receipt for his money. At each stop is a large red sign which reads "Wait here for tram-cars and signal Driver." That seems rather a waste of space and labor. The American "Cars Stop Here" tells the whole story.

Many little things strike the traveler as amusing. A quite pretentious grocery store uses an old newspaper to wrap up your purchase! But it is tied with a stout cord—a very first-class cord like that used in America for a package of books going by parcel post. In America we use a fine piece of paper tied with a flimsy cotton string that is reasonably sure to break before you reach home! The first-grade grocers do not, of course, use newspapers for wrapping.

The press here is remarkably different. An American has some difficulty in recognizing a daily paper. At first glance you could easily mistake it for the price list of a wholesale house. The front page consists of six wide columns of classified advertisements and one column of news summary in very brief paragraphs. The next two or three pages are exclusively classified advertisements. Buried in the middle of the paper is a page of war reports with

the tame, single-column headlines. Much more space is given to local news than to world news, but the space given to advertising greatly exceeds the space given to all classes of news combined. Theaters and department stores use single column, classified style advertisements. The most startling news gets about a double column head and limited space. That was noticeable when a liner was sunk recently by a German mine. You might reasonably suppose this remote part of the world to be beyond German reach, but it is not. I was rather surprised to find our steamer carefully darkened every night. When we left Auckland it was whispered about that we would pass through a dangerous zone. Nothing happened. But a little later the Wimmera, following the same course, struck a mine and went down in a few minutes. She had one hundred and fifty-eight passengers aboard and twenty-five people were lost. Many citizens of Sydney, some of them notable personages, were aboard, but the tragedy got less space than an American daily would give to a murder story! There was a brief statement of the disaster, of perhaps a quarter column, and then a list of those known to have been saved. Additional brief news was given for two or three days as revisions of the list were made, and that was the end of it. If it had happened as near to San Francisco or New York as to Auckland, ocean-going tugs filled with reporters and photographers would have been on the spot as quick as steam could carry them and wireless reports of every imaginable, and many unimaginable details, would have been sent by the thousand words and extra editions would have come from the press every hour. But the Australian press has compensations for the dearth of news. They are entirely free from gossip. They are not interested in Mr. Blank's divorce nor Mrs. Dashe's latest indiscretion. They do not send reporters to interview Mr. Millionaire on why his daughter saw fit to marry an obscure man, and if he indignantly refuses to talk for publication print what he probably would have said if he had talked!

The most American-like place I have seen here is Mr. Leadbeater's workroom. It fairly reminds one of American strenuousness. Those who remember his last tour of America, with several people about him banging away at typewriters, may just double the activity and not be far from the present conditions. Increase the number of people, add a secretary, an ex-

pert stenographer, an editor of manuscripts, a general babble, a running fire of questions and comment, and a forenoon talk daily to the group by C. W. L., with a complete cessation of all activities on Saturday, and you will have a fairly accurate picture of what's occurring on the hill that overlooks Neutral Bay.

L. W. ROGERS

NOTES FROM THE RESEARCH LABORATORY

By FREDERICK FINCH STRONG, M. D.

The Science Hall has been rearranged so as to provide a large laboratory for research work and a classroom for lectures and demonstrations. Cases with shelves and glass doors have been built-in to provide space for the large mineral collection which has been arranged by Mr. Lewis. In the rear of the demonstration-room is the stereopticon apparatus including the writer's large million-volt high-frequency coil, used by him in his lectures through the Section. Apparatus is also at hand for generating X-rays, Violet rays, Ultra Violet rays, Hertz waves, Cathode rays, Radium emanations and other forms of etheric energy. A spectroscope and a powerful high-vacuum pump are also provided.

In connection with the Summer School lectures and demonstrations have been given and definite plans made for research work to be carried out during the coming winter. We are gradually getting together an equipment for the study of etheric matter, and hope to prove its existence in ways which may be demonstrated to the scientific world. Some work has already been done but it is too early to give details.

We have started the construction of a giant set of Sir Wm. Crooke's "Lemniscates," in which all the known chemical elements will be in their proper

places with cards giving for each the atomic weight, number of ultimate atoms, atomic number, number of electrons, etc. Over each card will be glass tubes containing specimens of each element insofar as they can be obtained. The gases will be in vacuum tubes, admitting of their use for demonstrating their respective spectra. Above each period or vertical division of the elements we purpose to have small models typical of the atomic shape as given in "Occult Chemistry."

If we are ever so fortunate as to have trained clairvoyants in our laboratory who are capable of visualizing and analyzing the atoms, the Lemniscates we are building, with their collection of pure elements, will be invaluable in affording material for further research in Occult Chemistry.

Much interest is being manifested in our work and the following contributions have been received in addition to those already acknowledged:

Friends, Chicago	\$10.00
Buffalo West Side Lodge	10.00
Mrs. C. Sharp, Chicago	1.00
Mrs. Holmes, Atascadero, Cal.	5.00
Mr. Osgood Wilson, Vancouver	5.00
Mr. Verbeck, Buffalo	5.00
Peter Swanson, Calgary	1.00
Mabel Devereux, New Orleans	1.00
Agnes Middleton, Altadena, Cal.	5.00
Anonymous	50.00
Anonymous, San Rafael, Cal.	2.00
Paul and Chas. Child, Boston	5.00
Mr. and Mrs. W. J. Elsworth, Rochester, N. Y. (Liberty Bond)	50.00

STATEMENT OF PRINCIPLES, PLATFORM AND PROGRAM OF BUREAU OF SOCIAL RECONSTRUCTION

The BUREAU OF SOCIAL RECONSTRUCTION affirms the existence of certain great Cosmic Principles, maintaining that:

1. Any human law or custom not in accord with these principles is not in accord with Cosmic (Natural) Law.
2. The existence of laws and customs not in accord with Cosmic Law leads to discord in our national life and to discontent and suffering.
3. The noblest form of patriotism—the truest statesmanship—consists in working unselfishly to change our laws and customs so that there will be the least possible inharmony between them and Divine Law.

For the sake of clarity the BUREAU states its conception of certain of these great principles as follows:

1. All Humanity constitutes one Brotherhood, animated by ONE DIVINE LIFE. Such laws as legalize any form of injustice are opposed to this principle and are a detriment to society.
2. Our social organism is subject to the natural laws governing evolutionary processes. Any law or custom that tends to retard human evolution or social evolution is not in harmony with Divine Law.
3. The public welfare is superior to the selfish interest of any person or group of persons and should so be held at all times.

The BUREAU holds that the following are concrete expressions of these abstract principles, therefore also true and worthy of the earnest consideration of all statesmen and workers in any field of human service:

1. Each person has an inherent right to perform labor of value to society and to receive a commensurate recompense for this service.
2. No person has a right to receive by gift or inheritance any considerable wealth (hence power) acquired through the industry of another. No person has a right to acquire, as a result of his dealings with society, wealth in excess of the value of his services to society. No one, criminals excepted, should be forced to accept a recompense not commensurate with the value of his services.
3. Society has no right to permit any person to be forced by others to work under, or live in, conditions prejudicial to his welfare when such conditions are subject to change for the better.
4. Waste, whether of natural resources, private property, or of labor, is a drain upon society as a whole and should be reduced to a minimum.
5. Title to the natural resources of the country should remain with the government. Their development and administration should be for the public welfare.
6. It is the inherent right of each person to live and learn the lessons that only life can teach. Death as a punishment for crime is the denial of a divine privilege to the very ones who need it most.

The BUREAU feels that the following reform measures, if instituted in a statesmanlike and common-sense way, with due regard for justice, are in line with the foregoing principles and will prove aids in social reconstruction.

1. Make it constitutional for the government, in time of peace, so to regulate the price of any necessity of life that no excessive profit can be collected by either producer, wholesaler or retailer.

2. Increase inheritance and graduated income taxes to such an extent that the pyramiding and continued transmission of large fortunes becomes impossible.

3. Guarantee to each person the opportunity to work and earn a wage in keeping with the prevailing standard of living, this guarantee to be such that society will not be victimized by the unscrupulous or lazy, careful provision being made to permit adequate financial rewards to those manifesting great qualities of invention, leadership and organization redounding to the general welfare.

4. Enact legislation to discourage laziness and compel the physically and mentally capable, whether rich or poor, to perform a certain amount of useful service.

5. Establish an adequate minimum wage based upon the prevailing cost of living and subject to appropriate revision as often as there is any material change in living cost.

6. Prohibit the employment of children at tasks, or under conditions prejudicial to their welfare. Prohibit the employment of any child during school hours who has not reached certain minimum educational requirements, proper exceptions being made for deficient children.

7. Abolish capital punishment.

8. Establish national prohibition.

9. Gradually extend the principles of government ownership or operation as their value is proved by actual practice.

10. Institute a method of land taxation that will discourage the private holding out of use of large tracts of desirable land.

11. Grant national woman's suffrage.

12. Extend the powers and duties of the Experiment Stations to the end that the enormous waste now resulting from improper farm management may be eliminated and the agricultural resources of the country raised to the highest attainable degree of efficiency.

13. Make such extension of the powers and duties of the U. S. Forest Service as may be necessary to secure a greater amount of forest protection and the immediate reforestation of our waste land.

14. Radically change methods of dealing with criminals so that reform and education in useful industrial pursuits will become the primary goals.

15. Speed up reclamation work so as to put such of the nation's waste land as the population can usefully cultivate, in a condition suitable for agriculture.

16. Pass such laws as are needed to conserve the public health and restrict, as far as possible, accidents and diseases.

17. Expedite in every way the winning of the war by the United States and her Allies and the defeat of the Germanic Allies and the undemocratic, unbrotherly and inhumane principles they exemplify.

18. Encourage all movements looking toward the formation of an altruistic and just Federation of Nations at the close of the present war.

HELP DISTRIBUTE THIS PROGRAM

Extra copies may be obtained at the following rates:

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100 Copies	80 cents
500 Copies	\$3.00
1000 Copies	\$7.00

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BUREAU OF SOCIAL RECONSTRUCTION
KROTONA, HOLLYWOOD, LOS ANGELES, CALIF.

FROM THE NATIONAL PRESIDENT

UNITY IN ACTION

Some time ago one of earth's radiant souls made a brief visit to Krotona and ere departing left these vital words:

Study the methods of the One who never makes mistakes—order the affairs of your organization according to Him. There is never but one course with God; that is, *the course of greatest good*. Men can come into understanding so easily, if they will follow this one guiding rule. Let God (or, the Spirit of Unity) sit at the head of each board meeting, direct every committee, be the acknowledged Chief of Staff at every counsel. There can be no mistakes made then. For if there is discussion, one need only ask, "What is the greatest good obtainable?"

That is all each of you wants. You keep thinking and talking about how you differ from one another, but in reality you agree absolutely. For the true desire of every one of you is that the best thing, the most good, shall come to (and flow from) Krotona. No matter what that finest thing may be, no matter by what avenue it approaches, you want it to come, don't you? Then you are already united on that point. You do not differ at all. You agree.

Then keep that single point in your mind, while each allows the Operative Spirit to express *its* ideas for Krotona, through him. Not what this little man "myself" has previously wanted, or *willed*, for Krotona—nor yet what his most congenial little neighbor man has wanted, and urged him to support; but what does the Supreme Will (which is always the Most of Love, the Greatest Good) wish to press out into being here, through the little man and through Krotona?

Let us drop all previous views and opinions out of mind; let us cleanse our hearts of all smaller desires than the supreme desire to know and to carry out the purpose of the One Will; and with that new purity of a clean-brushed and self-emptied mind, let us listen *in utter openness* to the Word, as spoken through whatever human instrument at our round-table.

Then must he who speaks be open too, a crystal-clear conductor of the Message. He is not X or Y, states his views; he is the acute ear, and the obedient tongue-transmitting.

With such one-ness of desire, how can one-ness of will fail to appear? For it is no longer "Yes, but I think so-and-so would like the best"; or, "A, whose judgment is excellent, thinks the other is the right thing." But you shall one and all think and *know* that now, whatever it is—a brand new idea, or some re-statement of the old, whether ever heard from X or Y, or never heard from anybody—"now

are we to be given the truth of what is wanted to be accomplished here. And we are receptive to that truth—of the greatest good, the highest thing, *the most inclusive and far-reaching* thing, as it must, be inevitable—and we are receptive to that only."

How can it fail to rush in upon you, with the might of the cosmic thunder? You open yourself not to the poor purpose of one man or two, or a handful; but you offer yourself and your community to the Purpose of all eternity, as channels—and shall that Purpose, pent-up and panting for egress, there where it beats unheard at the barred door of human obliviousness—shall it, can it possibly, fail to take advantage of the outlet you have offered? Must it not pour in, and through and upon you, a veritable Pentecost? So that you shall know, each and all of you, and beyond all doubt, *the one thing to do, the one purpose* to be accomplished at this particular moment.

Don't dam up Krotona—either at the inlet or outlet—with a mountain of persons' desires. Let it be the flowing stream, constantly receiving, constantly pouring on, the most of the best. But to make of your community this crystal river, you must first have become such yourself. For we have each our own private dams piled up to block the stream; and it is our refusal to see beyond what we have seen so far, that handicaps ourselves and our community.

Although the writer was not an F. T. S. and therefore knew but little of the T. S. as an organization, yet the advice given would apply quite as forcibly to the lodges of the Society as to Krotona.

ANNA KINGSFORD AND THE LIGHT OF ASIA

In view of the accomplishment at Krotona of the ideal of placing before the public in worthy dramatic form the spirit of Sir Edwin Arnold's poem "The Light of Asia," the following quotation from "The Life of Anna Kingsford," by Edward Maitland, published in the past century, is interesting. My attention was called to it after our play was well under way in the preparation:

I have been trying to persuade Lady Archibald Campbell to produce next year, as a pastoral play, in Coombe Wood, the story of Buddha, founded on Edwin Arnold's magnificent poem, "The Light of Asia." You know this has long been a dream of mine—to educate the people by means of the stage, by reproducing in tableaux or spectacular drama the

lives and teaching of the world's holiest and noblest. "The Light of Asia" lends itself peculiarly to such an idea. The verse is melodious and dramatic, the situations are excellent, and the scenery, being mostly forest and jungle, quite easy to manage. I proposed to give four acts—the Departure, the Ministry, the Triumph, the Return, and to introduce into these all the chief episodes in Buddha's career. I drew out a tableau of the acts, with the chief situations fully described, and rehearsed the whole at Lady Tennant's, in Grosvenor Square, in the presence of Lady A. Campbell, Lady Ribblesdale, Hon. Mrs. Lyttleton, Hon. Percy and Mrs. Wyndham, Mr. Tennyson's (the poet's son), Miss Tennant, Mr. Godwin (the manager of the Coombe Wood plays) and some others. All were delighted, but the technic of the matter appeared to them to involve great difficulties. Edwin Arnold, to whom I wrote on the subject, said he would do everything he could to forward the idea, and to ensure its success if it were found workable.

One of the great leaders and teachers of modern times has said: "Teaching stands next to literature and the drama in the possibility of seeing the Master and influencing your generation."

That surely marks a high place for literature and the drama in the work that those would do who seek the Master by service to mankind.

THE TERM NATIONAL

Some of our Canadian members have objected to the use of the word "National" in connection with the titles of our sectional officers. The reason why this term was adopted is because of the use of the word national in the international by-laws of the society incorporated at Adyar. In these the sections are denominated "National Societies." Since our Section is so called, we utilized the same word to designate the Section-wide character of the office. We recognize that this term does seem to exclude Canada, for example, from the United States, or the United States from Canada, as the case may be. Yet, what could be used to take its place? Surely not the word "sectional," because that would have a distinctly local connotation and would be far from indicating the scope of the offices concerned. If our Canadian brothers can suggest a better term, I hope they will do so, because not only are we open to suggestions, but we would like that both Canadians and

Americans should have no T. S. reminder of the national border between us, if it can possibly be avoided.

HELEN KELLER AT KROTONA

The following letter is self-explanatory and will, I am sure, interest many Theosophists:

Dear Mr. Warrington:

I have long wanted to know something about Theosophy, so I am especially glad to have the OUTLINE OF THEOSOPHY that you so kindly presented to me the other night. It is a great help to have it in braille, so that I can read it for myself. I had hoped to finish the book before writing to you, but I get little time for reading these days. Possibly you know that a picture drama is being made of the story of my life. That is why I am out here just now. They keep me very busy at the Studio and out on what they call "location." Is it not odd to call out-of-doors—under the trees and the sky—"location"? There are many amusing things about motion picture production. But it is all new and interesting to me.

These activities explain why I have not yet read the book through. But in the few pages I have read I have been thrilled by the fearless confirmation of faith in the power and goodness of God, the immortality of the soul and the boundless possibilities of spiritual development. It is splendid to have such a sweet certainty that there is a beautiful purpose running through creation like a thread of gold the ends of which are in God's hands. This thought is most comforting at this time when our hearts are "heavy with the world's dumb woe."

I enjoyed *The Light of Asia* very much. I should have liked to meet the actors, but I was very tired that evening. I hope, however, I may have an opportunity of meeting you and the other friends on the hilltop before I return East. You have made me realize anew that the art of being kind is the greatest thing in this sad old world.

With warmest greetings, I am,
Cordially yours,

HELEN KELLER

I have rarely seen a characterization of the principles of Theosophy that contained more justice and insight than that which is given in one paragraph of this letter. It is a masterpiece of summation in dealing with a great subject, in a few words.

THE BLIND

It is time that a proper amount of interest was aroused to carry Theosophy to

the blind. We have at Krotona equipment for stereotyping in the new point, but we have no one to do the work but Mr. Dahl, whose time is fully taken up with his regular duties in the T. S. office. What little he can give to the work is taken out of his normal leisure time. There is another here who could work, but has no means of support. What we need is funds; with funds we would be able to do a considerable amount of printing. The members must remember that soon the soldiers will be returning from the front, blinded (as well as otherwise wounded) and we must be prepared to bear our wonderful message to them as to others less fortunate. If Mr. Dahl could count on \$50 a month throughout the present year, he could turn out a considerable amount of useful and valuable material. Those interested in this work will please communicate with him and send remittances to him. His address is: Ole V. Dahl, Krotona, Hollywood, Calif.

The following letter states the situation pretty well:

I heartily wish there might be aroused in our country the same interest in bringing Theosophy to the Blind that there is in England, where T. S. members invite the blind in their respective neighborhoods, get them together and read and talk to them on Theosophical subjects, and the Editor of THE LIGHT BRINGER says she finds "many among the Blind who are hungry for what we have to give them." These hungry ones are in the United States and Canada as well as in England. Will you not do something through THE MESSENGER to get the various lodges to do organized work in finding these and putting them in touch with our free Theosophical Library?

Mr. Dahl has been working faithfully under all sorts of difficulties, for the Blind, but he has not had one hundredth part of the support he should have had. In the beginning of his noble work, at least, he was obliged to use his own private funds to carry on the work just as others are still doing. Presuming that Mr. Dahl is willing to give his entire time to the Braille work, he should be permitted to do this, for there must be those who can do the other work he has to do for the Section.

MAN, WHENCE, HOW AND WHITHER, is now being stereotyped for the Blind of England, and a new edition of THE PEOIGREE OF MAN was recently put into circulation, including in it a glossary of terms used in that book. THE CHRISTIAN CREED was also "being put into Braille" in May and is probably now in circulation.

Are we Americans to be outdone by the English even under the present terrible conditions in that country? Mr. Dahl cannot do the work alone. Shall he have the support he needs? Can not even one Braille stereotyper be kept busy all of the time in this country?

To start an American Braille Theosophical periodical would be a waste of energy and money. Let American Theosophists co-operate with Mrs. A. L. Dudley, 17, Hornsey Rise Gardens, London, N. 19, England, who is publishing THE LIGHT BRINGER, an excellent Theosophical magazine in English Braille, which has now been adopted as the universal type for the blind, and help to make it a success. Let every T. S. Lodge in Canada and the United States find all the blind within reach and supply them with THE LIGHT BRINGER at the expense of the lodge, where they cannot afford to pay for it, provided they are interested enough to read it.

THE LIGHT BRINGER costs not less than nine shillings a year, including postage to America, and this cost, at least, must be met by voluntary subscriptions both by the readers and by any who are disposed to send money to the address given above.

A WARNING

I have learned that there are a few Theosophists who, in their ignorance have been unwise enough to make remarks in favor of "Free India." What obviously they intended to do was to say something favorable to the high ideals which President Wilson has advocated of the self-determination of all nations and to apply the same to India in the form of the graduated home rule that she seeks within the Empire. "Free India" is one thing, and Home Rule for India is quite another. In the first are the unpardonable elements of sedition and revolution, and in the second the constructive plan of wise statesmanship looking to a higher civic growth for the awakening races of that land of mystery and future glory.

I warn all Theosophists to let the Indian problem severely alone unless they deal with it strictly upon the lines of those whose ideal is to see India remain within the Empire, occupying eventually the same status in the Empire that Canada and Australia do. But the idea of India separated from the British Empire is an impossible thought. Even though it were possible of realization I believe it would mean the setting back of the constructive plans of evolution for centuries.

Mrs. Besant's ideal, the one born in the spirit of true constructive world statesmanship, includes an Indo-British Empire of autonomously governed nations, flung entirely around the globe and centralized in England, as now, and strengthened and vivified by the more than friendly association of such independent nations as France, Italy, the United States of America, and others, joined together in a splendid compact to make secure the peace and prosperity of the whole of humanity. In this, with the present form of government gradually transmuted into native autonomy, India promises to rise again to her former splendor and be a blessing to the Empire and the world in general.

INDIAN REFORMS

The London TIMES states that the Montagu-Chelmsford report on Indian reforms was so heartily welcomed in the commons that Mr. Montagu was able to claim at the end of the debate as "a remarkable fact" the acceptance by all speakers of the principle of self-government for India. The Lords were inclined to be more critical, but their verdict was on the whole a favorable one. Lord Sydenham complained that the scheme would set up a system which would destroy the high standard of the Indian civil service, and he was convinced that the proposals would cause chaos.

The London TIMES has published the following telegram; but knowing Mrs. Besant's ideal as I do I am sure her full thought was not reported in some of the phrases used, as for example where the words "a free nation" are used without the qualifying thought that is ever present in her ideal of ultimate freedom *within the Empire*, as in the case of the other great colonies.

Madras, August 5.

A special meeting of the Madras Provincial Conference was held on Saturday, August 3, to consider the Montagu-Chelmsford reform schemes. A large number of delegates, both moderate and extremists, were present. Mrs. Besant, in her address welcoming the delegates, made a characteristic speech. She said:

The Chelmsford reforms are a slow eighteenth century coach lumbering along the high road. They

might have been suitable enough, perhaps, if they had then been introduced for the slow days of a bygone century, but we are in a century of swift mail trains and aeroplanes, and must travel swiftly if we are not to be left hopelessly in the rear. The scheme sees India in the distant future as a group of separate, autonomous States under the yoke of a foreign autocracy, which is the sole judge of its own powers. Over against that sad vision of a conglomeration of separate, and therefore powerless, States under a central foreign autocracy, the only really free thing in the future for India, we nationalists set up the splendid vision of a free nation, self-ruling, one and indivisible, with the provinces as administrative units, which can no more destroy her unity than the districts can destroy the unity of the province. It will be seen that the two visions are incompatible.

Let India choose which she will. The choice must be made now, for we stand at the parting of the ways. Accept the Montagu-Chelmsford scheme as it is and you enter on a road which you cannot escape from, which leads to the line beyond which its authors cannot go, perpetual slavery—which can only be broken by incorporating into it the essential features of the Congress League scheme as a first short step which will give you power to take other steps as swiftly as you please self-government. Accept the time limit rendered necessary by the war, and you enter on the road which leads to the nationalist vision.

The following are the essentials of the Congress League scheme which must be included in the Bill: Enlarged legislative councils on a broad franchise with a four-fifths or substantial majority of elected members; the Mahomedan proportion as detailed in the joint scheme; control over the Budget, entailing subordination of the executive to the legislature, and giving fiscal autonomy, an executive council half English and half Indian.

Mr. C. Vijiraghava, chairman of the conference, detailed what should be the attitude of Indians at the present juncture. The scheme would stand in three important matters: reform of the Government of India in England; the Indianization of the service, and the further advance of local self-government. But on other essential points they should refuse to accept the proposals, and he especially objected to the "prohibition of the legislatures to have an effective voice in the making of laws within the highly elastic formulas of peace, order, good government, and sound financial administration."

The conference then went into committee and a long and stormy discussion ensued. The resolution adopted by the conference considered that the Montagu-Chelmsford proposal did not afford the measure of self-government necessary and that the changes necessary before the Bill could be laid before Parliament must include certain measures advocated by the late Mr. Kokhale and such necessary changes as would lead to the complete transference of legislation to the Indian nation under the supremacy of the British Crown. The adoption of these modifications was necessary if Great Britain is to go to the Peace Conference with clean hands.

It is quite obvious that Britain wishes to do justice by India in the direction of Home Rule, but the methods under consideration for doing so broadly divide themselves into two groups, one representing a more or less conservative plan headed by Mr. Montagu, and the other a more complete one espoused by Mrs. Besant and the Indian National Congress.

The decision as to the wisest course now lies with Parliament.

LIBERTY LOAN

I am sure that American Theosophists will need no reminder and certainly no urging to do their utmost in all ways in the present Fourth Liberty Loan drive. The need is very great.

Mr. and Mrs. Henry Hotchener have removed to Washington, D. C., where Mr. Hotchener has been called to enter the Government service. Their address will be: P. O. Box 1621, Washington, D. C.

JUSTICE TO AMERICA

It has been my belief that America is destined to play a part of unparalleled importance in the reconstruction following the war. The immediate *post-bellum* period is usually one of intense pain and distress. In many respects it is a sadder and more painful period than the actual warfare itself. In the latter there is present the enthusiasm of the struggle, but in the former is all the ghastliness of the wreckage that has been caused by the struggle. I hold, therefore, that the work of preparation for that reconstructive stage which our Society has done and can yet do, will be as important in its way for the welfare of humanity as the actual participation in the desperate struggle.

As to America's place in the upbuilding of future conditions, Mr. E. A. Wodehouse, F. T. S., M. A., Lieut. in the Scott Guards and author of the "The World Expectant" and many charming poems and war sonnets, has written entertainingly in the *HERALD OF THE STAR*. I quote:

It seems to me that, in view of the great Reconstruction which must follow after the war it was almost necessary that America should come in in such a way and at such a time as to give her a prepondering position in the Alliance. Had she come in earlier, her position would not have been the same.

Mr. Wodehouse gives four reasons:

First, she made her entry when she was already the financial pivot of the Alliance. Second, she came in when, from the military standpoint, her assistance was most urgently needed. Thirdly, she came in fresh, on a full tide of idealism, at a time when the idealism of the Allies was running low. Finally, she

had the advantage of profiting by all the mistakes which inexperience had caused the Allies to make in the earlier days of the war.

Mr. Wodehouse believes, for the simple reason that new ideas move more freely in America than in any other land, that America will play the leading part in Reconstruction after the war.

A great new spiritual movement, should one arise, would undoubtedly find a freer atmosphere for expansion in America than it would in countries cramped by age-long ecclesiastical traditions. So, too, with social and economic reforms.

Mr. Wodehouse concludes by saying that he cannot help thinking that the circumstances which brought America into the war, when and how they did,

were part of a deeper design which is destined to make the American people the predominating influence at the time when freshness and vigor of thought and willingness to discard old lumber and to embrace the ideals of the New Age will be most needed.

THE NOON PRAYER

THE ROCKY MOUNTAIN NEWS contains the following most interesting incident:

Somewhere on the American front in France a hazardous piece of work was to be done. A young soldier approached his superior officer. "When will it be noon in my home State, captain?" asked the private, naming his State. The officer looked perplexed, but replied that he could find out with a little reckoning. "I wish you would," replied the private. So the officer determined when it would be noon in the American State and told the private. "All right; at that hour I'll go over and get the dope on the boches." The officer inquired why he was so willing to expose himself to danger at that particular time. "My mother prays for my safety every day at noon, and I have faith in her prayers," answered the soldier.

I am sure Theosophists throughout the entire American Section will be glad to do all they can to popularize the ideal of the silent five minutes at noon, when everyone in his own way will send thoughts of courage, strength, and hope to those in the trenches and those who have gone beyond. If we are to win this great war, and surely we will, we must use the occult forces as well as the material.

FROM THE NATIONAL SECRETARY

ALL EYES ON THE WAR

The many recent Allied victories, with the swift retreat of the Central Powers, give cause for great rejoicing, and point to the certain victory that must eventually be won by the Allies who fight valiantly for right and justice.

The new man-power bill passed by Congress approving the selective draft for all men between the ages of 18 and 45, will, if the war continues many months, be the means of breaking down the barriers of our present conservative social and economic system.

Thousands upon thousands of men are to be taken from a routine environment and literally hurled into a maelstrom of seething uncertainty. The conditions they are to contact, and the unsolved problems they are to face on all sides in army life, will open their minds and stimulate a receptivity to the explanations which only Theosophy has to give.

The families of these men will also be awakened. Very soon they will want to know the truth that Theosophy has for them.

Clear is the need, and big is the opportunity for those who possess the truth, to pass it along to others who hunger for it. Great will be the results to come from precious seed sown in good soil.

ROLL OF HONOR

The following 41 names indicate T. S. members, enlisted in the U. S. Army service, not previously reported:

Anderson, A. B., Seattle Lodge.
Bradley, Harold M., Ottawa Lodge.
Brown, John C., Seattle.
Buzzell, Z. Earl, Milwaukee.
Carlson, Albert G., Fremont.
Carran, Henry E., Toronto.
Chandler, Joseph G., Louisville.
Chester, Anthony B., Houston.
Cleaver, Samuel H., Philadelphia.
Crummey, Jos. C., Buffalo.
Eastham, Lynn., Portland, Ore.
Haubel, Charles T., Oklahoma City.
Hardy, Oliver, Member-at-Large.
Hoyer, Russell R., Toronto, Ont.
Henthorne, Max J., Pomona.
Houser, Lieut. Jno. David, Louisville.

Jackson, Ernest W., Toronto, Ont.
Jacobs, Clinton M., New York.
Kyle, Hugh, Portland.
Lotz, Arthur D., Louisville.
Malkowski, A., Hamilton, Ont.
McGill, John A., Seattle.
Morgan, Basil G., Toronto, Ont.
Morgan, Lieut. L. E., Washington, D. C.
Nightingale, Wm. A., Member-at-Large.
Oak, Liston M., Krotona.
Rahrer, Isaac B., Houston.
Rasmussen, C. W. H., Chicago Brotherhood.
Redner, Cecil R., Member-at-Large.
Salet, Harry N., St. Paul.
Schulze, Samuel P., Dayton.
Shuddemagen, L. O., Austin.
Smythe, Conn, Toronto, Ont.
Taylor, Daniel O., San Antonio.
Thayer, Henry G., Houston.
Treadwell, Capt. Wm. A., Harmony, Albany.
Tritt, John H., Houston.
Watters, Warren P., Member-at-Large.
Wheeler, Henry M., Member-at-Large.
Williamson, Geo. B., Truthseekers, N. O.
Woodward, Edmond A., San Antonio.

HARMONY LODGE

The annual report, showing activities in Harmony Lodge, Albany, was received too late for the Year Book, and is as follows:

Harmony Lodge, Albany, N. Y., continued its usual activities throughout the past year, holding meetings on Sunday and Tuesday of each week.

The Lodge consists of 41 members—25 active resident members, 3 in service, 8 non-resident, and 5 inactive.

We gained 6 new members during the year and lost 3 who resigned, and 3 were demitted.

The Sunday evening meetings were open to the public, and were well attended. The Tuesday evening meetings, for members only, were conducted by Mrs. F. B. Simons, President, as a study class. The first Thursday of each month was devoted to social purposes for the members and their friends.

The Red Cross Auxiliary, in charge of Miss Margaret Overton, accomplished considerable work, making sweaters for the soldiers, surgical bandages, etc.

The Library contains 132 books, 5 having been added during the past year.

ARTHUR V. DUBE'
Secretary

WAR RELIEF FUND

One of our generous Members-at-Large, Mr. C. G. Richardson, in forwarding his Section Dues for the year, contributed \$25

to be applied to War Charities, preferably to relieve distress of the very old or very young.

In compliance with this suggestion we have opened a War Relief Fund which will be applied as directed, and to which others desiring may add additional sums.

CORRECTION

An error occurred in the July MESSENGER, due to a report sent THE MESSENGER by the postal authorities, announcing the supposed death of Miss Alice Pring. Miss Pring is very much alive, and friends who read the false announcement will be delighted to read this correction.

Changes of address should be forwarded promptly to the National Secretary, Krotona. This will insure receipt of THE MESSENGER regularly each month.

Members having unused copies of the July, September, October or December, 1917, MESSENGER, are asked to forward them to complete the files in the office of the National Secretary, Krotona.

FINANCIAL STATEMENT

STATEMENT FOR JULY, 1918

Receipts

Fees and Dues.....	\$3283.29	
General Fund	1.25	
Publicity Donations	334.66	
Krotona Special Operating Fund..	82.25	
Year Book Donations	3.00	
Rent	14.00	
Messenger Subscriptions	8.40	
Interest and Discount.....	49.27	
Incidentals	74.05	
	\$3850.17	
Cash on hand July 1, 1918.....	3251.63	\$7101.80

Disbursements

Salaries	\$ 376.25
1918 Convention Expense	665.30
Stationery	9.88
Telephone and Telegraph.....	10.20
Third Liberty Loan.....	493.25
Incidentals	94.45
	\$1559.33

MESSENGER DEPARTMENT—

Salaries	\$ 27.50	
Postage	20.00	
Incidentals	10.09	57.59

PUBLICITY DEPARTMENT—

Salaries	\$140.00	
Special Advertising.....	15.00	
Stationery	7.00	
Incidentals	1.50	163.50

\$1780.42

Cash on hand August 1, 1918..... 5321.38 \$7107.80

STATEMENT FOR AUGUST, 1918

Receipts

Fees and Dues.....	\$1755.18
General Fund	25.00
Publicity Donations	159.15
Krotona Special Operating Fund..	43.95
Year Book Donations	2.00
Messenger Subscriptions	14.52
Interest and Discount.....	10.03
Incidentals	1.10

\$2020.93

Cash on hand August 1, 1918..... 5321.38 \$7342.31

Disbursements

Salaries	\$ 293.75
1918 Convention Expense	145.00
Stationery	14.70
Telephone and Telegraph.....	63.44
Postage	70.21
Rent	40.00
Incidentals	141.60

\$ 773.70

FIELD WORK—

Reimbursement for cash paid out, as follows:
W. A. S. Colter—trip to Texas. \$ 200.00

MESSENGER DEPARTMENT—

Salaries	\$ 6.25	
Rent	7.50	
Deposit	40.00	
Postage	20.00	
Printing	212.00	
Year's Supply White Paper	713.00	
Incidentals	76.25	1075.00

PUBLICITY DEPARTMENT—

Salaries	\$140.36	
Literature	3.25	
Postage	42.21	
Rent	13.50	
Incidentals	172.62	371.94

\$2420.64

Cash on hand September 1, 1918.. 4921.67 \$7342.31

DEATHS

William H. Colman, Louisville Lodge.
Clarence C. Haskell, Holyoke Lodge.
Dr. Leonard F. Jamieson, Toronto Lodge.
Geo. B. Rose, Washington Lodge.
Mrs. Elizabeth Russell, Seattle, Wash.
Arthur Taylor, Toronto Lodge.
Michael A. Teal, Riverside Lodge.
Mrs. Frances A. Wheeler, Colorado Lodge.
Dr. Joseph T. White, Freeport Lodge.

MONTHLY LODGE AND MEMBERSHIP RECORD

July and August, 1918

Total number of Lodges..... 186

Lodges chartered	0	Lodges Dissolved	0
New Members	103	Deceased	3
Reinstated	12	Resigned	6
Transfer from Other Sections.....	2	Transfers to Other Sections.....	0
Total Active Membership.....	6958	Transfers to Inactive Membership.....	0

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

Keeping the "Home Fires Burning"

Writing to the Boys "Over There"—and Here

THAT is the crying need. The boys beg for letters. They inquire day after day for mail, eyes alert with wistful longing, and with a barely concealed stab of disappointment when there is no letter.

How can we take advantage of this situation to spread Theosophy? Where shall we get the names? Not from the War Department, it is firm on that point, and wisely so. Where else might we seek? Who has the names of our fighting men?

Who else but the mothers, wives, sweethearts, sisters, the admiring brothers, the proud fathers. Here may be found the name and address of every boy both "over there" and "over here," on the firing line, and in the cantonments of America.

How to Get Our Message Across

We hope to publish a booklet by a well-known author, dealing with the experiences of a soldier killed in battle. If we could place several millions of these attractively bound booklets, written in our author's beautiful English, in the *homes* of those *who have the names and addresses of our soldiers* telling in a friendly sort of way that there is no death, that love ties are never broken, that all is well with the world—well, wouldn't it be a wonderful thing to do? Wouldn't it bring the light of joy and hope to many a despairing heart?

And then imagine the mothers, fathers, wives, sisters writing to the boy in the army. Would not the letter contain the new message?

And would the boy refuse to read it? Hardly. The literature that would be rejected with scorn and ridicule from a stranger as merely another of those "new-fangled religions" would be cherished and pondered over and made the subject of many an hour's earnest cogitation, because it came from *home* and therefore must have some validity—because familiar eyes had conned the very lines he now reads. On the front cover of each pamphlet will appear the request, "Send this to a soldier."

Secondin Massara, a "Roll of Honor" man, in the school of Aerial Photographic Reconnaissance, writes:

I have distributed 18,000 leaflets, a few books, and 100 magazines in three military camps, one army school and some public libraries. From a study of the situation I always felt that our beautiful literature would do a hundred fold more good if sent to the families of these soldiers. . . . The soldiers are so flooded with free war literature of all sorts that they are indifferent. . . . If these very same leaflets were received by the soldiers in their letters they would stay up at night and read them and think over its contents; but because they are handed out free and in plenty all interest in them seems to fade away. So will it ever be with care-free youth, well fed and comfortably occupied, still too far away from the roar of guns and the desolation of war to be stirred to serious thinking on the various problems of life and the possibilities of the hereafter.

The families will reach the boys over there. We can contact some soldiers while they are in training camp, but they soon pass beyond our reach. *They never pass beyond the reach of the home folks.* Moreover, the soldiers will return after the war. If we have thoroughly Theosophized America in their absence they will come to a happier land than that which they left.

How We Propose to Reach the American Homes

1. Supply the newspapers of the country with properly written stories along theosophical lines.
2. We will endeavor to promote the production of motion pictures in which theosophical

truths are depicted. The United States Government recognizes the "movies" as a splendid educational medium. These two avenues alone contact millions of people daily.

3. We will endeavor to issue specially prepared literature adapted to various classes of people, such as teachers, clergymen, professional men, and rosters of Chambers of Commerce, and the other business organizations, interpreting their vocations from a theosophical viewpoint.

4. We are gathering data concerning every city in the United States and Canada of over 10,000 inhabitants where there is no Theosophical Lodge, with a view to entering these cities with lecturers, teachers, and literature.

5. We wish to distribute freely in every city and town in the country the booklet mentioned above, placing one in each mail box, and on each will be printed directions for obtaining further information and the address of the nearest Lodge.

6. We have on the press a series of 10 booklets dealing with elementary Theosophy for enquirers. These are mailed semi-monthly to all interested people.

7. In addition to the foregoing the many regular activities of the department will be continued, and augmented to the fullest extent of our funds, Lodge organization, ready-to-deliver lectures, correspondence, etc.

Here is a National Publicity campaign that will be a veritable *drag-net* sweeping every nook and cranny of the western World, bringing to the hearts and minds of every man, woman and child the blessings of Theosophical enlightenment.

The Home and the Soldier

The home is the foundation of the nation. Every department of civilized life rests upon and radiates from the home. Where is there a better place to begin our Theosophical propaganda? Such a plan is fundamentally sound and therefore is bound to succeed. There are at least a million people in the country that temperamentally incline toward Theosophy, *and every one of them knows a soldier*, so that our efforts will be doubly effective.

What Do the Members Think of This?

We regard every earnest member as a partner in the National Publicity Department. Most members have the correct view—that National publicity is merely an extension of the local Lodge, geared to broader and heavier effort than is possible with the limited means of local centers.

We have no single plan to foster. On the contrary, the Section's national publicity program embraces so many branches that it cannot be regarded otherwise than as comprehensive and all-inclusive.

What Do the Members Say?

We wish to receive a letter from every member in the Section, setting forth his or her views. Thousands of dollars will be required in this work of reaching the home folks of the United States and Canada. We have already made a start. Shall we go forward vigorously fulfilling our allotted tasks of proclaiming the Ancient Wisdom to a needy world and the Coming again of a Great Teacher, or shall we discharge our vital mission in a lame and halting manner?

The time to strike is NOW.

This plan is supplementary to the Recreation Hall scheme. It is designed to reach vastly greater numbers of both civilians and soldiers, than is obviously possible through Recreation Halls. Moreover, this plan intended to cover all cities in the country, will surely stimulate public interest in local Lodge attendance and membership. Unity and co-operation are expected in all departments of National publicity.

We want a letter from every member in the Section on the subject.

Your good thoughts, pouring into the Administration Building on Krotona hill encourage and cheer us mightily. It has come to YOU to express yourself on this vital matter of National Publicity—particularly reaching the *homes and the soldiers through home letters*.

We wish to hear from every member.

Write today.

WILLIAM A. S. COLTER

PROPOSED ITINERARY OF MR. AND MRS. HANCHETT

Phoenix, Ariz.....Nov. 3, 4, 5
 Tucson, Ariz.....Nov. 7, 8, 9, 10, 11, 12, 13, 14
 (Mrs. Hanchett probably will remain longer)
 Douglas, Ariz.....Nov. 15, 16, 17, 18, 19, 20, 21
 (Mrs. Hanchett may remain longer.)
 El Paso, Tex.....Nov. 24, 25, 26, 27, 28
 San Antonio, Tex.....Dec. 1, 2, 3
 Austin, Tex.....Dec. 4, 5, 6
 Waco, Tex.....Dec. 8, 9, 10, 11, 12, 13
 Dallas, Tex.....Dec. 15, 16, 17
 Fort Worth, Tex.....Dec. 18, 19, 20
 Cleburne, Tex.....Dec. 22, 23

ITINERARY OF ENGEL W. MUNSON

Eugene W. Munson, recently appointed National Lecturer by the Board of Trustees, will leave Krotona on a tour of the Section on September 22, stopping first at Salt Lake City, September 25, 26 and 27. From there he will visit most of the northwestern lodges, working east and arriving at Chicago about Christmas, thence to New York and Atlantic points. His return itinerary will include the middle-western cities.

BOARD OF TRUSTEES

Minutes of Meetings

Held May 27th, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7 P. M. at Krotona, Hollywood, Los Angeles, California, was adjourned to be continued without further notice on July 20th, 1918, at 2 P. M. at Krotona, Hollywood, Los Angeles, California.

Held July 20th, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 2 P. M. at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland and Walton present. The following business was transacted:

The National Secretary was authorized to approve and pay such bills for Convention expenses as may be approved by the signature of C. O. Scudder, Chairman of the Convention Committee, the same not to exceed \$600.00.

The Convention Credentials Committee was appointed, consisting of Messrs. Craig P. Garman, O. W. Dahl, C. T. Stark and Miss Matilda Ferretti.

It was unanimously Resolved that the words "directors hereinafter called" be inserted before the word "trustees" in the fourth line of Section One by By-Law VI in the new By-Law.

It was also unanimously Resolved that the title of the head of the Publicity Department be hereafter "National Publicity Director."

Held July 29th, 1918

The regular Annual Meeting of the Board of Trustees of the American Section of the Theosophical Society was held on this date at 7 P. M. at Krotona, Hollywood, Los Angeles, California. Present: Messrs. A. P. Warrington, H. C. Stowe, C. F. Holland and Robert Walton.

The following were re-appointed as National Lecturers: L. W. Rogers, Irving S. Cooper, Augustus F. Knudsen and Miss Isabel B. Holbrook. At the same time Mr. Eugene W. Munson and Dr. Frederick F. Strong were appointed National Lecturers.

The following were re-appointed as Divisional Lecturers: Dr. T. P. C. Barnard, Mrs. Harriet Tuttle Bartlett, Mr. W. G. Shepard, Mrs. E. Patterson, Mr. Francis G. Hanchett, and at the same time Mr. W. Scott-Lewis, Mrs. Alice A. Evans, and Mr. Claude L. Watson were appointed Divisional Lecturers.

All the heads of the Sectional Bureaus were re-appointed for the forthcoming year.

A price of \$125.00 per page per year for the Theosophical Publishing House advertisement in THE MESSENGER was set.

The meeting was adjourned, to be continued without further notice on September 24th, at 7 P. M., at Krotona, Hollywood, Los Angeles, California.

Held on September 24th, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7 P. M. at Krotona, Hollywood, Los Angeles, California, duly convened with Messrs. Warrington, Holland and Walton present.

The following business was unanimously transacted:

Mrs. Virginia A. Vaverstock and Mrs. Helen M. Stark were appointed Divisional Lecturers.

The wage of the Section workers giving their full time was increased from \$12.50 to \$15.00 per week.

The sum of \$5.00 per month was appropriated to be paid to the Librarian of the Krotona Library for the replenishment of old Theosophical books and the purchase of new as may be necessary from time to time.

It was Resolved that a Bureau of Science be established as one of the sectional Bureaus and that Dr. Frederick Finch Strong be appointed the Director.

It was Resolved that pursuant to the recommendation contained in Resolution No. 12, enacted by the 1918 Convention, and published on page 109 of the September MESSENGER, Mr. W. A. S. Colter of Krotona is hereby appointed Acting Publicity Director, with authority and instruction to direct and co-ordinate into one homogeneous activity all the publicity work of this Department, including the new subsidiary activity, the War Work, of which Mrs. Laura S. Wood is Secretary, and which was made subsidiary to this Department by the Resolution of December 29th, 1917. The intent being to vest in the Acting Publicity Director the entire authority for directing the active administration of all branches of this department, subject to the President and this Board. Therefore the heads of all subsidiary activities will report directly to Mr. Colter in all matters pertaining to their respective duties.

The meeting adjourned to October 2nd, at 7 P. M., at Krotona, Hollywood, Los Angeles, California.

Certified to the National Secretary:

A. P. WARRINGTON
 C. F. HOLLAND
 ROBERT WALTON

CRAIG P. GARMAN,
 Secretary.

WAR WORK

LAURA SLAVENS WOOD

War Secretary, Publicity Department

W. S. S.—WORLD WANTS SERVERS

The call for devoted workers to accept commissions in Camp Cities gives a wonderful opportunity for altruistic service and gives the American Section a chance to respond to a tremendous appeal.

Many self-supporting workers are needed at once to go to camp cities, find suitable halls, and begin work.

It is hoped to organize new Lodges and Recreation Halls in the following cities:

Waco, Ft. Worth, San Antonio, Lawton, Little Rock, Alexandria, Hattiesburg, Aniston, Montgomery, Atlanta, Macon, Augusta, Charlotte, Spartanburg, Greenville, Columbia, Annapolis, Washington, Baltimore, Petersburg, Richmond, Chillicothe, Battle Creek, Rockford, Des Moines, St. Paul, Chicago, San Diego, Spokane, New York City, and Boston.

Most of these camp cities are in the South where there are no Lodges. The need is more urgent here, therefore the South should receive immediate help.

More workers are needed. Houston Lodge has several workers giving practically all of their time to the work, and one has volunteered to go to any camp city and live there indefinitely.

Out of the 200 Lodges in the Section 100 of the older and stronger Lodges should have no trouble to find one volunteer each. What a glorious opportunity this is for some person with a modest income and without family ties to teach Theosophy and organize Lodges.

Will the Lodge Presidents and Chairmen of the War Work Committees kindly furnish the Publicity Department with a list of probable workers.

Theosophists now welcome the soldiers in four newly established Recreation Halls.

New Orleans has the latest hall. They report that they have been forced to get a larger hall in order to accommodate the number of soldiers who come to their meetings.

These lodges have already paid over half of their quotas. \$408.75 has just been returned to their War Secretary to finance the work. They have wakened up to the great possibilities that are theirs and have proved themselves equal to the occasion.

The lodges of the Section are rallying to the great work. The plan offers a double opportunity in that it provides for both Recreation Hall and Theosophical Centers in every Camp City.

The same workers and the same hall are used for both, and every worker is heartily pledged both for the work for Soldiers and for the Theosophical Centers.

Linden, Md., is the second lodge to go over the top, and many others are swiftly climbing and sacrificing to the limit.

Our leaflets have long ago reached the first line trenches.

Many boys now on the firing line, who were formerly stationed at Houston, are writing letters to us. One boy who has "gone over the top" writes as follows:

I am writing this letter to you and to the members of the T. S. I want to thank each and every one of the members for their kindness and for their noble work among the soldiers."

I only hope that I may come back some day and find the T. S. a big and splendid Society with a lot of soldier members.

I never did realize how much good your teaching has done me until I arrived in France. I only wish we could have some one like you over here. I am sure the boys would all like it.

I have only a few of the leaflets left. I would like to get some more for some of the boys. I will gladly give them out if you have time to send them to me.

May God bless you and help you to keep up the good work.

Another soldier writes:

Remember us to each and every one of the Houston Society and thank them for every kindness rendered us during our stay with you. Personally my view of life has been greatly changed and I hope to do for others what has been done for me.

The soul of the section is revealed in hundreds of enthusiastic letters from members who are afire with the intense

desire to serve. Excerpts from members' letters:

Our Theosophists are slowly waking up to the great possibilities that are theirs. To my mind it is of paramount importance to place Theosophy before our soldiers, for it is they who will be the influential citizens in our reconstruction days in the future.

If I can be of any assistance to you in any way whatever, I shall consider it a privilege to help in this mighty task. I feel sure that this Great Work will be accomplished and that your efforts will be crowned with success.

With best wishes.

I am sending check, this will make three payments. I notice in this month's MESSENGER, you are going to strive for \$100,000. I will try to send you more, all that I possibly can. I wish you success in your great work, and will do all I can for you.

How glad I am that when I stop thinking of my limitations, and when I cheerfully do the little duty next to me, then how quickly my Master opens the way for service.

Was greatly interested in the three leaflets you enclosed, and am herewith enclosing 25c and would greatly appreciate it if you would send me a few copies each of "How to Overcome Fear," "Why Camouflage?" and "How We Go Over the Top." They are simply splendid, and I want some to enclose in letters and hand to my friends.

There are evidently "live wires" on the War Committees, "hand picked" for the purpose. Chairmen write as follows:

Our Committee on War Work for Soldiers is very enthusiastic and is making a point of personally interviewing our resident members, and of sending copies of your letters to those members who live outside of the city. Yours for success.

August being mid-vacation month, most of the Lodges notified us that they would make no remittance during that month. Nevertheless, the interest in the War Work is so intense that \$971.75 was received during this dull time.

Editor of MESSENGER:

In the report of 1918 T. S. Convention printed in the September MESSENGER, I am reported as saying: "I am personally convinced that Mr. Mooney was convicted on two counts that were false." The sentence is quite meaningless in a legal sense. I never said it. I have not the facts available to permit me to form

RECEIPTS FOR AUGUST, 1918

Advent Lodge, Toledo, Ohio.....	\$ 5.00
Anaconda Lodge, Anaconda, Mont.	20.00
Atlanta Lodge, Atlanta, Ga.....	19.00
Blavatsky Lodge, San Diego, Calif.	9.00
Boston Lodge, Boston, Mass.....	14.00
Brotherhood Lodge, Detroit, Mich.	28.50
Butte Lodge, Butte, Mont.....	10.50
Freemont Lodge, Freemont, Nebr..	1.00
Fargo Lodge, Fargo, N. D.....	31.85
Helena Lodge, Helena, Mont.....	5.00
Hermes Lodge, Philadelphia, Pa..	35.45
Houston Lodge, Houston, Tex.....	27.00
Krotona Lodge, Krotona, Calif.....	218.00
La Grange Lodge, La Grange, Ill..	6.00
Linden Lodge, Linden, Md.....	9.00
Milwaukee Lodge, Milwaukee, Wis.	36.75
Minneapolis Lodge, Minneapolis,	
Minn.....	8.00
New Orleans Lodge, New Orleans,	
La.....	16.00
New Rochelle Lodge, New Rochelle,	
N. Y.....	5.00
Oak Park, Oak Park, Cal.....	12.00
Pacific Grove Lodge, Pacific Grove,	
Cal.....	36.00
Portland Lodge, Portland, Ore.....	3.50
Pioneer Lodge, Chicago, Ill.....	8.00
Port Huron Lodge, Port Huron,	
Mich.....	10.00
Reno Lodge, Reno, Nev.....	6.00
St. Paul Lodge, St. Paul, Minn....	8.00
Sampo Lodge, Chicago, Ill.....	16.00
Santa Rosa Lodge, Santa Rosa, Cal.	30.50
Sheridan Lodge, Sheridan, Wyo....	8.00
Spokane Lodge, Spokane, Wash....	14.00
Truthseekers' Lodge, New Or-	
leans, La.....	123.70
Washington Lodge, Washington,	
D. C.....	100.00
West Side Lodge, Buffalo, N. Y....	8.00
Yggdrasil Lodge, Minneapolis,	
Minneapolis, Minn.....	41.00
Member-at-Large.....	21.00
Individuals.....	21.00

\$ 971.75

Cash on hand August, 1918.....

3623.00

\$4594.75

Disbursements

Literature.....	\$ 50.48
Balance on Hall Rent (Houston,	
Tex.).....	25.00
Entertainment.....	6.00
Postage and Supplies.....	16.96
Stenographer.....	25.00

123.44

\$4471.31

List of Assets September 1, 1918

Cash in Bank.....	\$4471.31
Liberty Bonds.....	200.00
Furnishings Houston Hall Donated	1222.75
Books Donated.....	92.02
Ft. Wayne Lodge (W. S. S.)....	4.19

Total.....

\$5990.27

a conviction of Mr. Mooney's guilt or innocence. But because so many earnest people believe he is innocent I with many others did urge the Governor to prevent the carrying out of the sentence until he could exhaustively and prayerfully examine the whole matter.

ROBERT WALTON

AMONG THE MAGAZINES

YOUNG INDIA for August is interesting. There are photographs of East Indians with Uncle Sam "Over There," and others in camp. Various editorial notes show the rapid growth of the Home Rule movement in India. It seems that Sir Subramaniya Iyer's letter brought forth the following response from Parliament:

Mr. Montagu, Secretary of State for India (Cambs, Chesterton, L.), replying to Colonel Yata (Melton, U.), said that the letter of Sir Subramaniya Iyer, K. C. I. E., to President Wilson had been carefully considered by the Government of India, who were causing Sir Subramaniya Iyer to be informed that they viewed his action with surprise and regret, but that in view of his great age, failing health, and past judicial service they did not propose to take further action. Sir Subramaniya Iyer would at the same time be warned that any repetition of such conduct could not again be passed over. Mr. Montagu added that he did not propose to interfere with the discretion of the Government of India in the matter.

Whereupon Sir Subramaniya Iyer wrote to the Government of Madras giving up his titles of K. C. I. E., and of Diwan Bahadur, and returning the insignia of the order. After the contemptuous terms which so responsible a Minister of the Crown saw fit to use toward him in the House of Commons it was impossible for him with any self-respect to continue to avail himself of the honor of being a titleholder.

Mr. Gandhi, a prominent East Indian, asked Lord Willingdon, the Governor of Bombay, to apologize for the treatment of Home Rulers.

The educated classes seem to have espoused the cause of Home Rule with great vigor, for at a meeting of the Madras Provincial Conference, held in May, at which a distinguished Indian poetess presided, Mrs. Besant in spite of her earnestness, eloquence and magnetism, and the love that the Indians have for her, failed to convince Young Indians that putting the defense of the country and the Empire from foreign aggressions came first, and Home Rule afterward. Upon a discussion, however, the Viceroy's statement was accepted that India herself was in no immediate danger, and those who voted against Mrs. Besant's resolution gave in saying that they had sufficiently expressed their minds on the amendment and were in no danger of being misunderstood. India seems quite awake and is making very strong demands for recognition in many respects. To this end the Government is considering the question of immediately increasing the pay of the native soldier, and has promised to lay proposals before His Majesty's Government with regard to the granting of British commissions to Indians. While ten million negroes in America are represented by about a thousand commissioned officers in the United States Army, from Lieutenant to Colonel, over 315 million Indians have only nine commissioned officers in the British Indian Army—

mostly lieutenants. There are many other editorial notes abundant with interest, but space forbids mentioning more.

There are articles, the chief one in interest being a review of the Montagu-Chelmsford Report by Lajpat Rai. This review will be continued in the September number. The reviewer analyzes the report very apparently with an undercurrent of discouragement. One thing he finds that he can heartily approve—that the report advises that the Secretary of State's salary, like that of all other Ministers Crown, shall be defrayed from home revenue and voted annually by parliament. P.

Wherever in France one sees unusually large poppies growing of a more poignant red than is usual, one is told that beneath lies a soldier of France, whose heart's blood has risen this in beauty and triumph above the earth.

In her article on *The Soul of Fighting France* in the September HARPER'S, Miss Nina Larrey Duryea writes of this and tells us of another and more ethereal flower likewise springing from French hearts: the flower of faith in the wonder of the spirit. There is no one in France now who does not believe.

At the front democracy is growing because of the greater intimacy of man with man and likewise the new spirituality is coming about through the greater intimacy of man with God. "At lunch one day Prince de L—y remarked ruefully: 'My valet has won the Legion d'Honneur, while I have only the Croix de Guerre. How can I ever again ask him to black my boots?' A poilu when asked how he did without a priest for confession at the front, replied: 'Ah, madame, these things arrange themselves. If there is no priest at hand, I confess directly to the good God. And I have come to love the intimacy.'"

Instinctively likewise, the old ideas of heaven and hell are being abandoned and more theosophic conceptions are taking their place. A one-legged hero put it this way to Miss Duryea: "Our dead remain with us making us greater than our natural selves. How do I know? Ah, men learn strange things on battlefields. Does not every man know that the battle of the Marne was won by the dead?" The military commandant of Roye affirmed to her his belief that the battle of the Marne was a miracle, and assured her that no military explanation for the German retreat was adequate.

Spontaneous prophecy is in the air in France, strange superstitions are afoot. In Miss Duryea's garden in the exacuated region there appeared one evening a demented creature, who had once been a woman of education. Eight months before America entered the war she had lost her mind from too much suffering. She wandered through the garden seeking, seeking for her four lost sons. Sud-

denly she came upon an American soldier who had neither moved nor spoken. She became aware of him and asked him who he was. He saluted and replied "An American soldier fighting for France." She babbled to him of her lost sons, one of whom, a baby, had been cut to pieces before her eyes and carried off in a box. "Can you tell me where they are?" she asked and without waiting for a reply wandered off. Again she returned and said: "Who are you?" and again the American soldier made reply. A dawning comprehension seemed to pierce her brain and she touched his sleeve and groped over the national insignia of his rank as she reiterated the word—"American." Then she stepped backward and with upraised arms burst into a sort of biblical rhapsody:

A great host shall come in numbers like the stars of heaven. The sea shall bear them. Justice shall be upon their banners and Liberty shall be their cry. Their tread shall shake the fortresses of the proud. The great King shall hide his face in fear and shall seek for safety and find none, for the curses of his people shall rise like flames about him and he shall walk in the blood of his children. Hasten the coming of that mighty host, O Lord God! Make clear their way. Let the shining presence of our glorious dead be about them, for they shall bring—peace!

It is not uncommon for the pollus to see visions which they recount to their trench mates with much gusto. We read again of the "White Comrade":

In St. Die sector the Christ is said to pass through the trenches the night before an attack. That sacred Wraith in trailing, luminous garments, a glory about its head, bends here and there, touching men who smile in their sleep and awake convinced that their hour to die is near. And they arise and go forth under screaming shells with calm acceptance. Later in a first base hospital deep in some dugout, while a surgeon probes for a bit of metal in that mangled body, a feeble hand will wave protest and lips will plead: "Let me go in peace. The White Christ came for me last night." So well known is this superstition that a gaudily colored postcard is sold among the rear trenches, and many a woman has received one soon after the death of her husband or her son.

One little observation of Miss Duryea's throws light on her own mental makeup and gives us gratifying information concerning our Hindu brothers. Once again I must quote:

It is a healthy sign of a broadening of spiritual brotherhood that the East Indians are treated with respect and consideration. Their peculiar dignity of bearing coupled with their native refinement makes them popular. As an officer remarked, "The sun never saw a vulgar Indian." They have every facility given them to follow their religious rites and customs; cooking their own food untouched by polluting Christian hands. Their dead are buried in their own graveyards, faces to the

east, while the living have been promised that those sacred inclosures shall never be disturbed. Now and then one sees an Indian, lithe as a panther, peering in at the open door of a cathedral with wistful interest. As Krishna said many hundreds of years ago, "What matters the road if it leads to God?" G. J. W.

The June THEOSOPHIST, probably mailed from Adyar early in May, arrived September 10. Sad experience of late proves that we are fortunate to receive it at all. A distinctively practical tendency is becoming more noticeable in its pages. Its philosophical contributions are becoming more concerned with recent facts, without at all detracting from its dignified spiritual tone. This number is a mine of valuable information difficult, and in some cases impossible, of access elsewhere.

The *Distribution of Wealth* by Sri Prakasa, B. A., LL.B., presents a calm plea for the perpetuation and wide adoption of the caste system in its purity, as a remedy for an ailing world. In passing it is worth noting that much of the loud objection voiced in British journals to the adoption of the Montague-Chelmsford recommendation for a greater measure of Home Rule for India, is based upon criticism and antipathy to the caste system. There lies much work to Sri Prakasa's pen.

Mrs. Adelia H. Taffinder of Krotona presents valuable data concerning the tingling of international thought coming about because so large an influx has come to American universities of foreign students, future statesmen and leaders of their respective countries. It is a continuation of the process of student infiltration which was one of the important methods adopted by the Manu to bring about that dramatic thing known as "New China."

The satisfying review, *Where We Stand in Science and How We Got There*, by G. S. Agassie, M. A., M. Sc., is continued, this installment covering the period from 1650 to 1750 A. D.

There are hints of the highest value to aspirants for entrance to the Path, given in *Transmutation* by W. D. S. Brown.

The Healing of Disease by C. Spurgeon Medhurst, supports an argument that spirituality is the best preventer of disease, by the interesting fact that clergymen are generally accepted by insurance companies as better risks than others.

Probably the most valuable pages are those devoted to *Atomic Weights* by C. Jinarajadasa, M. A., presenting for the first time since 1909 information supplemental to *Occult Chemistry*.

Members of the American Section cannot afford to miss the THEOSOPHIST.

R. K. W.

BOOK REVIEWS

THE IMPRISONED FREEMAN

(Published by George Sully & Co., New York. pp. 441. Price \$1.50.)

Mrs. Woodruff has written an exceedingly interesting novel that has for its purpose the exposure of penal abuses and the suggestion of reforms.

Dick Dennison, an 18-year-old boy in whom the spirit of freedom and love for nature is very highly developed, is the leading character. The beginning of his prison experience is brought on through a thoughtless escapade which results in a sentence to state prison. The high spirit of the young convict earns him there many punishments which partake of the flavor of the dark ages.

Finally escaping, with embittered mind and imperiled sight, Dick is ready for a career of crime suggested by an ex-convict who befriends him.

A romantic marriage at first reforms the young man, but extravagant demands of the *en ciente* wife later, drive him to embezzlement and a term in the penitentiary.

How his treatment all but kills the prisoner; how his son, placed in a charitable orphanage, is graduated from orphanage to reform school and from the reformatory to prison and penitentiary, where he finally meets his father; and how the wife is brought to give up social selfishness for literary and prison reform work gives opportunity for a complete review of prison methods and abuses.

The treatment of the subject is sympathetic and embodies a beautiful idealism. Good action sustains interest at all times. Realism at times may be sacrificed to the enthusiasm of a big cause and the excessive use of descriptive adjectives and awkwardly long paragraphs in the early chapters of the book prevent it from being a literary masterpiece. However, cloaked with the interest of a novel and with many passages of exceeding beauty, the work should succeed in being of great service to the cause of practical brotherhood.

M. H. D.

KARMA: A REINCARNATION PLAY

By Algernon Blackwood and Violet Pearn. (E. P. Dutton, New York. pp. 207. \$1.60. 1918.)

Algernon Blackwood, known to students of the occult as the greatest fiction writer of the day on themes dealing with nature's finer forces; with those mysterious personalities who work through these elemental forces; and with the powers latent in man, has herein given us a play which frankly offers a picture of the process of evolution in human life and the law of cause and effect which is the impelling force in all life.

The play consists of three acts, each portraying a life, and of a prologue and an epi-

logue, showing the present. The same individuals appear in each life as husband and wife, and the action begins in ancient Egypt when the man hears the call to the priesthood. The spirit is strong, but the flesh very weak. This he would fortify by a promise from the girl that she will remain all her life unwedded, without the consolation of either religious service or of earthly love. This she refuses to do and by the practice of a feminine art turns her man from the temple to the household life. In each subsequent life the man sees an ideal but is too weak to embody it; in each life the woman sees an ideal, that of worldly service to the personality of the man she loves and she fights for it with the ruthlessness of the female and wins. The whole action presents a study of sex-polarization; the weaknesses of the male where the emotions are at play; the strength and the guile of the female in the same field.

But in each life, into the mind of the woman intuition gleams a little more clearly, bringing to outer consciousness a realization of the wrong she does, and in the epilogue, assisted by a non-human visitor, she awakens fully and turns her power to a higher aim.

Very significantly, there is a sense of incompleteness in the story. When did this begin? When will it end? Lives before those recorded and lives to follow will partly answer, but we are reminded that the scale is infinite. It is shown that a defect in character will mar each life till it is removed and that as long as strength is lacking temptation is the medicine required. We are not ready for a thing till we can take it in spite of all temptations and counter-attractions. It is suggested that karmic payment will not begin till the weakness which made the debt is overcome. This is to be expected since while the weakness remained action would ever pile up more debt.

Lovers of Blackwood will find the expected poetry and mystic beauty throughout the book, which is one to choose for your own bookshelf or as a gift.

H. M. S.

KROTONA BOOKLET

(Pub. by Krotona Library. pp. 32. Illustrated. Price 25c.)

Every F. T. S. will be glad to own this artistically gotten up little book. Its numerous illustrations, together with a map of the grounds, give quite a vivid idea of what Krotona looks like—while the text, in condensed form, contains much information of interest, including some plans for the future.

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